

# The Athenian Mercury.

Saturday, November 3. 1694.

Quest. 1. **W**E read in 17. Gen. 12. And he that is eight days old shall be Circumcised among you, every Manchild in their Generation. He that is born in the House, or bought with Money of any stranger that is not of thy Seed. This was Gods Covenant with Abraham, and in him with all the Jews; which Covenant by Christs coming into the World, being abolished, and the Covenant of Baptism instituted in its stead; The Question is, Whether those Merchants and Planters in the West Indies, as well as all other parts of the World, that buy Negroes or other Heathen Servants or Slaves, are not indispensibly bound to bring such Servants to be Baptised, as well as Abraham was to Circumcise his Stranger Servants? Consequently, what's to be thought of those Christian Masters who refuse to let such Servants be Baptised; because if they were, they would have their freedom at a certain term of Years allow'd by the Laws of the several Plantations?

Ans. We have met with this Question before; tho' to comply with the Gentleman's desire, we'll here give it a larger Answer; tho' in the 1st place, we must observe a false supposition in the wording of it. That Gods Covenant with Abraham was abolished by the Covenant he made with us by our Saviour, and consequently they are two different Covenants; whereas they were rather the same Covenant, with two different Seals; we say the Covenant God made with Abraham, was not a Covenant of Works, but of Faith, as well as that he makes by Christ with all Believers; nay, was the very same with it, Christ being promised in Gods Covenant with Abraham, when 'twas said, That in his seed should all Nations of the Earth be blessed; Which is interpreted of Christ by the Inspired Writers; and this is further evident from the Apostles way of Arguing, 4. Rom. 11. 13. He received the sign of Circumcision, a Seal of the Righteousness of the Faith which he had yet being uncircumcised, that he might be the Father of all them that believe, tho they be not Circumcised; for the promise that he should be the Heir of the World, was not to Abraham or to his seed through the Law, but through Faith, &c.

Now to the Question. If Abraham was oblig'd to circumcise all that were born of his House, and that were bought with money of the stranger (the Samaritan Version has it כל ברה *Barbarah*, whence βαρβαροι, a Barbarian, names that all nations have ever since flung at one another, and the Hebrews as often call'd by it among the Greeks as any.) If he was to do this, ought not all Christians by Parity of Reason to do the like by their slaves and Servants? We answer, yes, and much more, as the Gospel is now more clearly revealed then 'twas to Abraham, who indeed saw Christ, and rejoic'd, but 'twas in darker Types and Prophecies. But in order to a more full satisfaction of this difficulty, it may be further convenient to enquire; whether Negro's children are also to be baptiz'd, and for grown persons what preparation is requir'd of 'em? To the first a great Man of our Church was of opinion, that a Negro's child ought to be baptiz'd, as well as any others; The promise reaching; To all that were a far off, as well as to believers and their children, and in this case, the right of the child is in the master, not the slave; and if Christ dy'd for all, why should not the virtues of his death be apply'd to all, who do nothing to resist it, for the washing away their original pravity? Again, as we argue in the case of Infant Baptism. If Infants were in the Covenant before Christ, how come they since to be excluded? So we may here, and perhaps more generally; If all Infants, born in Abrahams house, or bought with money of the stranger, or Barbarian (who often sold their own children then, as they do now) if they were then to have the seal of the Covenant, how have they since

forfeited it? Why mayn't they be capable of a nobler seal, 'tis true, but yet of the same covenant made with all mankind by Christ, that promis'd seed, in whom, as before, all nations should be blessed, and the breach repair'd that was made in Adam; as was, we are sure, the express opinion of St. Jerom, who in his disputation with the Pelagian, Ep. 17. Has these remarkable expressions, *They are Infants Baptiz'd, says the Pelagian?* the orthodox answers; *that in baptism their sins may be remitted.* The Pelagian replies, *where did they ever sin?* The Orthodox rejoyns, that St. Paul shall answer for him, who says in the 5th of the Rom. Death reign'd from Adam to Moses, even over those who had not sinn'd, according to the similitude of Adams transgression. And he quotes St. Cyprian in the same place, both to his and our purpose, *That if remission of sins is given even to greater and more notorious sinners, and none is excepted from Grace, none prohibited from Baptism, much less ought an Infant to be deny'd Baptism, who has no sin of his own, but only that of his Father Adam to answer for.* This for children, and there's yet less doubt of those who are of age to answer for themselves, and would soon learn the principles of our Faith, and might be taught the obligation of the Vow they made in Baptism, as there's little doubt but Abraham instructed his Heathen Servants, who were of age to learn, in the nature of Circumcision before he Circumcised them; nor can we conclude much less from Gods own noble Testimony of him Gen. 18. 19. *I know him, that he will command his children and his household, and they shall keep the way of the Lord.*

What then should hinder but these should be Baptiz'd? If only the Covetousness of their masters, who for fear of loosing their bodies will venture their Souls, which of the two are we to esteem the greater *Heathens*? Now that this is notorious matter of Fact, that they are so far from perswading those poor Creatures to come to Baptism, that they discourage 'em from it, and rather hinder 'em as much as possible, tho many of the wretches, as we have been inform'd, earnestly desire it; this we believe, none that are concern'd in the Plantations, if they are ingenuons, will deny, but own they don't at all care to have 'em baptiz'd. Talk to a Planter of the Soul of a Negro, and he'll be apt to tell ye (or at least his actions speak it loudly) that the Body of one of 'em may be worth twenty Pounds, but the Souls of an hundred of 'em would not yeild him one Farthing; and therefore he's not at all solicitous about 'em, tho the true reason is indeed because of that custom of giving 'em their Freedom after their turning Christians, which we know not if it be reasonable; we are sure the Father of the Faithful did not so by those Servants whom he had Circumcised. 'Tis no where requir'd in Scripture. St. Paul indeed bids Masters not be cruel and unreasonable to their Slaves, especially if Brethren or Christians; but he no where bids 'em give 'em their Liberty, nor do's Christianity alter any Civil Right; nor do's the same Apostle, in all his excellent Plea for Onesimus, once tell his Master 'tis his Duty to set him Free, all he desires is, he'd again receive and forgive him; nay, he tells Servants, 'tis their Duty, in whatever state they are call'd, therein to abide; besides, some Persons, nay, Nations seem to be born for Slaves; particularly many of the Barbarians in Africa, who have been such almost from the beginning of the World, and who are in a much better condition of Life, when Slaves among us, then when at Liberty at Home, to cut Throats and Eat one another, especially when by the Slavery of their Bodies, they are brought to a capacity of freeing their Souls from a much more unsupportable Bondage. Tho in the mean time, if

there



there be such a Law or Custom for their Freedom, to encourage 'em to Christianity, be it reasonable or otherwise, this is certain, that none can excuse those who for that Reason should any way hinder or discourage 'em from being Christians; some of whose excuses are almost too shameful to repeat, since they seem to reflect on the Christian Religion, as if that made men more untractable and ungovernable, than when bred in Ignorance and Heathenism, which must proceed from the Perverseness of some Tempers, or before, fitter for Slaves than Freedom, or for want of good Instruction, when they have nothing but the Name of Christianity, without understanding any thing of the obligation thereof; or lastly, From the bad examples of their Masters themselves, who live such lives as often scandalize these honest Heathens.

Quest. 2. *What's the Reason that Moses is generally Painted with Horns?*

Ans. The Reason is plain, from a mistake of the Vulgar Translation in the Text, 34. Exod. 29. When Moses came down from the Mount, he wist not that the skin of his Face shone; where the Vulgar has [*quod cornuta esset facies sua*] a very easy mistake. The Hebrew word *qay* there used, signifying both a Horn, and any glorious Irradiation, or Illumination; Nay, Honour and Glory it self, whence the phrase of *lifting up their Horns*, so usual in the Holy Writings; and accordingly other Translations have it, *quod radiaret cutis faciei*; which still might be more easily conceived, if we imagine the Veil on his Face, and the Glories Projected, quaquaversum, all of which it seems the Painters could not afford to make, and describe; it's possible, only one or two large Rays, like those vast Beamy Lights which the Sun often throws round a watry Cloud. Which Glory grew less and less, till the Painters at last mistook 'em for a pair of Budding Horns, and accordingly describes 'em.

That Ingenious Pindarick Lady, who formerly sent many Poetical Questions to the Athenian Society, is desired now to send all those Poems she formerly mentioned, directed to our Bookseller at the Raven in Jewen-street,

### Advertisement.

**M**R. Sauls Translation of the Second Volume of Malbranches *Search after Truth*, will now be published in a few Weeks, and had been published sooner (several Gentlemen of the Universities of Oxford and Cambridg having highly approved his Translation of the First Volume) but that 'tis a curious Work, and requires great Accuracy, both in the Translating and Printing. Both these Volumes of Malbranch are Printed in Octavo, that so useful a Work might be fit for the Publick. As soon as the Second Volume is ready for Publication, there will be publick notice given in the Gazette.

**A**N Account of the Life and Death of Mr. John Mason, late Minister of Water-Stratford, in the County of Bucks. With an Account of what was taken by several that were at Water-Stratford, from Mr. Masons own Mouth, and others deputed by him. Drawn up by a Reverend Divine, &c. Published to prevent false Reports. With a Relation of the Present State of his Followers. To which is added the Letters Mr. Mason sent to several of his Friends, tending to promote the Power of Godliness both in Persons and Families. As also many Poems which he Writ on special Occasions. Never Printed before. Printed for John Dunton at the Raven in Jewen-street.

There is lately Published a very Entertaining Piece, Entituled, *The Royal Mistress of France*; or, *The Secret History of the Amours of all the French Kings, from Pharamond the First Monarch, Anno. 418. to this present time.* Made English from the French Original, Printed at Brussels. A Work of great Curiosity. Without which the History of France cannot fully be understood. Printed for H. Rhodes at the Star in Fleetstreet, and J. Harris at the Harrow in the Poultry.

**O**bservations on the Venereal Disease, in which is shewed the several ways of Receiving the infection, and the signs when received, with the dangerous effects of it, and the mischiefs done by ignorant persons, who pretend to several ways of curing it. With the true and safe way of curing the said Disease, and all the Accidents that attend it, by Charles Peter, Chyrurgeon. Price bound 1 s. Sold by the Author at his house in St. Martins-Lane, 4 doors from Newports-street, and by no other.

There is this day Published, *The Ladies Diversion*: containing, I. A Book of Fortune; by which an Hundred and Ten of the most useful and pleasant Questions are Variously Resolv'd by a Figure; after a new and more easy manner than any hitherto found out. II. The whole Art of Physiognomy; whereby the Humours and Tempers of Men and Women are discover'd by the Lineaments of their Faces. III. The Doctrine of Moles; Discovering their signification both to Men and Women, as they appear in several Parts of the Body. IV. The Interpretation of Dreams. Publish'd for the entertainment and Diversion of the Fair Sex. By W. Andrews, Student in Astrology. Sold by Hugh Newman, at the Grasshopper, next the Rose-Tavern in the Poultry. 1694. Price Bound 1s. 6d.

### The Double Chance.

**T**O be drawn at twice, wherein all that shall not have Benefits the first drawing, shall have their Tickets that arise with Blanks, put into the glass again, and drawn a second time, in which there will be but about four to one against them to recover their money again. And whereas a thing of this kind cannot legally be prosecuted without License from the Patentees of the Royal Oak, we thought fit to insert, that we have a License under the Seal of their Office, the advantage of which, and the Fairness of the drawing, does encourage people to come in so fast, that we design to shut up the books the 5th of November, not doubting but they will be fill'd by that time, or sooner.

THE Good Angel, or Adventure of 10 s. so Advantageous and Encouraging to the Adventurers, will certainly be Drawn on the 14th of this instant November; therefore all Persons who have orders, or intend to put in any Money, are intreated to make hast, because it must be drawn on, or before the 14th Instant, whether full or not. Papers and Tickets are yet given out by Mr. Henry Lamb, and Mr. Richard Nelthrop, Goldsmiths, in Lombardstreet.

At the Golden-Ball in St. Jones's Court, near Clarkenwell Lives Doctor Mosse,  
**W**HO hath Obtained the only most Sovereign and excellent Cure for the Gout, Viz. A Balsam which in a moments time takes away the Pain, be it never so exquisite and intollerable, strengthening and restoring the Joynts or members Afflicted, to their perfect Vigour, Form and motions, the said Balsam, with a Box of Pills, being the most Absolute Specificks for Curing and Defending both Internal and External Parts, from that miserable Distemper, ever yet published or made manifest by any.